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-The Metsudah Five Megillot, Lakewood, N.J., 2001
-https://www.nli.org.il/he/books/NNL_ALEPH002162036

Rashi on the Song of Songs

Chapter 1

Verse 1

God spoke once, I heard twice (Psalms 62:12). One reading comes out for several reasons, and the end of a matter is that you do not have a reading that goes beyond its literal meaning. And even though the prophets spoke their words in a metaphor, the metaphor must be settled in its mode and in its order, just as the readings are arranged one after the other.

And I saw several aggadah midrash for this book: some arrange this entire book in one midrash; and some are scattered in several aggadah midrash with readings alone, and do not adhere to the language of the Bible and the order of the readings. And I said in my heart to grasp the meaning of the Bible, to arrange their explanation in their order, and the midrash of our rabbis, I will set them down one midrash and one midrash, each one in its place, and
I say that Solomon saw in the Holy Spirit that Israel would be exiled one after another, destruction after destruction, and to lament in this exile their former glory, and to remember the first affection that was his special attribute among all the nations, saying (Hosea 2:7) I will go and return to my first husband, for then and now I am well pleased with him, and they will remember his mercies and their deeds that they have done, and the good things that he said he would give them in the latter days. And this book was founded in the Holy Spirit, in the language of a woman who is surrounded by living widows, longing for her husband, clinging to her uncle, remembering the love of her youth for him, and confessing her sin. Even her uncle, he is distressed by her distress, and he recalls the mercies of her youth and the adornment of her beauty and the talent of her actions, in which he is strong, to inform her that his heart did not answer, nor his sendings. Shilohin, because he is still associated with her.
She is his wife and he is his wife, and he will return to her.
The Song of Songs by Solomon. The Rabbis said: "All of Solomon (their name is not attributed to anyone else and the congregation) are the ones who are said in the Song of Songs: "Holy, O King, peace be upon you." A song that is like the proverbs of all the songs, which are said to the Holy One, "Blessed is he, from his congregation and his people, a congregation." Israel. Rabbi Akiva said: "Was not the world worthy of a day in which the Song of Songs was given to Israel, for all the sacred writings are like the word of God? For the king who was taken away, and the Song of Songs is holy, the most sacred of all." Rabbi Eleazar ben Azariah said: "To
And thus it is, and so

Fear of Heaven and acceptance of His kingdom "The poems are holy,

Verse 2

And I will Let me drink from the kisses of his mouth. This is the song she says in her exile and widowhood: "Who will give kiss you, and the king will kiss you from his lips, as he did before, according to the three places that are kissed on the back of his shoulder, and I will desire and long for his presence, walking with me as in the first custom, as a bridegroom to all, mouth to mouth: "He is my mouth
and my tongue." May all things be well. For your love, pleasure and joy. And all pleasure and joy has a religion of joy and gladness, named after the name of wine, as it is said, "In a house of wine drinkers," "With meat they shall not drink wine," "And there shall be a kirtan and a tambourine and a flute and wine for their drinkers." This is identified with the light His hearing. And it was said, "And they shall come, O my people, and shall be ashamed of the name which he gave them in his law, and shall speak with them face to face."

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They are the secret of itsflavors, Arabs are afraid of them from all kinds of entertainment. They are also afraid of it to be a source of joy to them.
"And he hideth his lips, and his face is turned to the fulfillment of his word. And this is what he says: "Let me drink with the kisses of his mouth."

Verse 3

:'To smell your good oils. A good name is called after the name 'good oil'
To smell your good oils. That they may smell them from all the ends of the earth, which have heard the fame of your good deeds: in Egypt.

Turkish oil. Your name is called, for it was said of you, "You are like a fat man who always leaves his hand, smelling like the smell of a raven, your net goes far away," because your path is like a fat man, even when he is in a sealed container, there is no smell: it stinks, it opens and spits out fat for another dish, its smell is stinking.
They will yield to the voice of the hearing and be converted. Even Rahab the harlot said, "For, Therefore I will love you forever. Come.
'Hear what I have said,' and so on," and on the hand of Ken, "For the Lord your God is God in heaven, and so on." And according to the voice of the voice of the voice, "The "eternal" are eternal. In the virgins, according to the one who spoke, his blood was like that of a man whom his beloved loves. Here is death.

Verse 4

My neighbor is a wanted man. I heard from your messengers a sign that you told my neighbor, and I said, "My neighbor is a wanted man" to be your wife.

:The king brought me into his chambers. And also this day, my age and joy that I have seen in you, the remembrance of your uncles. Also today, in the days of widows, always remember your uncles, the first of all, the pleasure of drinking: and the joy of your righteous lovers. Love is
strong, love is a pillar of righteousness, and a pillar of righteousness is a pillar of righteousness (as the verse says, "And the pillar shall be a pillar of righteousness, and the pillars shall be a pillar of righteousness"). I and my fathers have loved you from the beginning of the days. This is his righteousness before me and before my eyes, they are a memorial before his face, a mercy. Youths, the love of all things, followed him with their eyes. And they did not do the same to them, and believed in him and in his sending, and did not say: In the wilderness, I will plant a seed and take pictures, among the holes "Let us go out into the wilderness, where there is no seed and no food"? And they went after him, And he was the director.
And the circumference of his Torah is a subject. Despite his derision, they still today rejoice and rejoice in him, even through my mouth and your creation, in and there his uncles remember him from wine and the message of their love for him.

Verse 5

I am black and ugly, etc. You are my shepherds, I will not eat in your sight, even if my husband leaves me because of the blackness of my captivity, for I am black from the sun's scorching, and I am ugly in the midst of you who have beautiful limbs. If I were black as the tents of Kedar, which are blackened by the heathen, which are spread out continually in the wilderness, it would be easy for Israel not to die: I would lie down to be the curtains of Solomon. D. This is the meaning: The assembly of the people who live in me says, "I am black in my deeds, and I am beautiful in the deeds of my fathers, and even in my deeds, some of them are beautiful, a
The sin of the calf, I will dwell in the midst of the pure memory of the Torah." And death is called "the daughters of Jerusalem" because it is the name that she will give to the cities of the metropolis, just as Ezekiel says, "And I will give them to you as a house for the daughters," as "Ekron and her daughters"

Verse 6

"Do not look at me. Do not despise me as you did when you saw me in the ark of the Lord. For I have no blackness or ugliness from my father's eyes, except on the hands of the sun's scorching sun, which is the same blackness that Noah felt when he stood in the shade."
They have rebelled against me. They are the sons of Egypt, whom I raised in their land, and who have gone up with me in the wilderness, they have rebelled My mother's sons against me, inciting and tempting me until I was anointed.
The vineyards are cleansed. And there the sun has scorched me and I am black, as if to say: I have been given the service of other gods, which were mine from my fathers, I have not cleansed. They called him Pharnasim, who is called in the language "Ceramim", and Karami, who said, "And I gave her her vineyards from there" and they translate: "And I believed that she was Parnassah", and therefore "he did not turn to the way of the vineyards"

Verse 7

He told me that my soul loved him. Now the Holy Spirit returns and compares him to the beloved sheep in the pasture. Israel said to him, "Tell me, whom my soul loves, how will you feed your flock among the wolves that are among you, and how will you make them Synodal statement lie down in the wilderness, in the time of trouble?" They are like the wilderness, which is in the time of trouble for the flock.

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Solomon will be like a donkey. "And if you say: "What have you done to me?" It is not your pride that will be like a mourning woman who is in mourning: "On her lips, weeping for my sheep
On the flocks of your friends. On the flocks of the shepherds who tend the flock, your death, as it were, is said: Among my brothers: the death of those who turn to other gods and have kings and ministers leading them.

Verse 8

Go and prepare your paths for the shepherds of your flock, O beautiful one among men, whom the shepherd has forgotten to lead by the footsteps of the sheep. My feet are in the paths where the sheep have gone, and the heels are hidden, Tratzit Balaaz, and therefore the multitude in the place is called, "And your heels are not known," "Your heels are hidden," "And he is the third heel," he returns to his heels. And the way is good for me: and the shepherds of my flocks, and this is the echo of the sound: if you do not know me, in the dwellings of the shepherds, among the dwellings of the shepherds' heads, I will save you. From the hand of those who afflict you, and you will be saved, you will be my refuge and my refuge, O beautiful one among men, in the land of death, how will you be afraid to be among them, and your children will not be lost, understand me in the ways of your ancestors, the first ones who received the law of your gods My servants and servants of this reward will be my shepherds and keep my statutes and my commandments, and walk in their ways. I will make your heart a snare and the stench of death. And therefore Jeremiah said, "My sword is in your hand.. . :"' If you don't know me, go away. This is the answer to the evil one: "If you don't know me, go away." I am tired.

Verse 9

To my beloved, in Pharaoh's chariots, your children are my flock. This is like the sound of My friends,

You shepherdedmy shepherds. There I saw all that I You will be silent from your shouting, which was said, "And you will be silent." This I saw in the books of the Agada. Another thing: I imagined my flock. A group of horses and a flock of sheep, according to the A"Z Kableish"a :Your image. Adishma'i Balaaz is like "the seal of his blood to kill", because there you adorned yourself with beautiful ornaments

Verse 10

the golden turban of the plunder of the sea :Look at your smile in the morning. The ears of the lions and Your neck is made of beads. Golden chains and pearls are made of wicks.

Verse 11

I will make you a king and a judge before Pharaoh, who will make you a king and harden your heart. He will make you a king and a judge before Pharaoh, who You had a great army, which came out of Egypt, whose greatness was the spoil of the sea, the spoil of Egypt: a net of nets. Silver vessels of pitchers and pitchers in the sea, and

Verse 12

Israel and say: "All this is true, you have done good to me and I until the king sat on his throne. You have returned to your seat, your deeds are evil, for while the king sat on the throne of the Lord, my feet gave off their fragrance. Instead of shame, while she was still in my house, "I have spoiled the calf." And in the Hebrew language the inscription reads, "He gave a smell," and not "shameful" or "stinking," according to the language of the inscription, which is in the pure language. (Ayen Barashi in Masachet Shabbat, Parek Rabbi Akiva, said that it is not written "shameful" or "stinking" from the meaning of "sin". Now, to the interpreter of the Tossalonians there, who interpreted: And Hechi Kamer said, what is written "gave and did not take" is the same as Hechi, from the meaning of "left" is the same as Hechi Sorry, I don't know what "shameful" or "secret" is. :euphemism(

Verse 13

The bitter pain is my uncle's. My uncle became like a man to me, who had a myrrh-bearing tree in his bosom, and he said: "Blessed is your holy mountain, your holy one, for this tree has been sent to Israel, which will give off a better smell than the first one that you lost." For the work of the calf, and he brought them a lamb as atonement for their sin, and he said: "It was offered to you." To the tabernacle, and the gold of the tabernacle came: "And he made atonement upon
the gold of the calf: Between the two sides of the ark. And because I had made atonement in it, he said to dwell there: Between the two sides of the ark.

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Verse 14

:The scapegoat. There is a perfume called scapegoat, as in "the scapegoats with the narcissists," and it is made like the scapegoats.
In the vineyards of Ein Gedi. There is a place, and there is a commandment. And I saw in the vision that those vineyards were fruitful,
and the land was full of cattle and sheep, which the Holy One had given to the Four or five times a year.
people: Blessed is He, because of the trials He was tried in the wilderness.

Verse 15

You are beautiful, my dear. I would be ashamed of my speech, and he would strengthen me with words of desire, saying and saying, "Your
eyes are like doves," as if to say: "Everyone who has eyes like young children and a head "I have forgiven your words." And I am beautiful.
like this is: Your whole body is full of beauty, and her eyes are beautiful, but there is no body that is full of beauty." Go on your way, and I
will make you beautiful in 'what is done' and I will make you beautiful in 'what is heard', beautiful in the deeds of your ancestors, my children:
beautiful in your deeds
For your eyes are like doves. The righteous are in your hand, who have sought me, like a dove that, when it sells its mate, does not allow it
to mate with another. Thus "all the sons of Levi shall be gathered to him" and they did not sin against the calf. And again: Joppa was
beautiful in the kingdom of the tabernacle, as it is said, "And they made it, etc., and Moses blessed them." It is said that they were
stoned on it:

Verse 16

Shelah. You are the one who is beautiful but :You are beautiful, my brother, even more beautiful. My beauty is not mine,
and you will keep your dwelling place in the midst of it. And this is the sign of the descent of the fire "and he was even more beautiful. You have passed over my sins.
afraid:" All the people and the fire
Even his throne is fresh. By the hands of your beloved ones, behold, his throne is fresh, with his sons and daughters, who are all gathered to you, as
it is said, "And the assembly shall gather together, etc." The tabernacle is called Mitta, which is said, "Here is the tabernacle of the sanctuary."
The sanctuary is called Mitta, which is said in Joash, "in the chamber of the tabernacles," which is "in the house of the "Shelshlomah." And so on.
gods," and the majority of Israel: because they are fruitful.

Verse 17

:We call them cedars. The glory of the dwelling is its furniture. I
do not know whether they speak of wood or of perfume, but I know that even in the language of a second: the furniture of Adam's
house is a witness to it.

Chapter 2

Verse 1

:Plum. She is a rose.
:The lily of the deep. It is like the lily of the mountains, because it is always moist, and the power of heat does not prevail there.

Verse 2

Like a lily among the thorns. Whose signs are pierced, and yet she stands firm in her faith and humility, "So are my flock among
the daughters," her signs tempt her to pursue after them, to commit adultery as after other gods, and she stands firm in her faith.

Verse 3

As a linden tree, as it is among the linden trees of the forest, it is the most beautiful of all the trees, whose fruit is good: in taste and
smell, like my uncle
among the sons. Among the chosen. The echo is: Thus the Holy One, blessed be He, is chosen above all the gods. And the Midrash
Agada says: This swelling, all the right-handed ones, according to me, has no According to you, "In his shadow I will dwell and rest."
shadow. Thus, all the swelling is death from the Holy One, blessed be He, in the Torah, but I, "in the shadow of Him:" I will praise and
worship Him.

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Verse 4

The details and light of the Torah : To the house of wine. A tent of meeting where they were given
And his standard is love. And his group that standard is love for me, his love is love for me, I still remember his love. And his standard is love for me.

Verse 5

:Samkhoni. Now, as for the sick, in the bundles of grapes or in the bundles of a clean basket
Cover me. Cover my covers with fragrant incense, like the path of the sick, for I am sick of love, for my thirst is in my exile. A cover for the tongue of the slain, as "a scoundrel shall cover me with mortar."

Verse 6

:His right hand is under my head. In the
wilderness, his right hand embraces me. He travels a three-day journey to leave them a place of rest, and from the place of rest he brings them down: from his descendants. All this I remember now in my exile, and I am sick of his love.

Verse 7

:I am satisfied with you. You are the death
of the sheep or the goats. You will be left alone and eat the calves and the goats.
There you will awaken and from there you will awaken love. My captives to my uncle, to change and to exchange and to ask of me: to seduce you after them
:Until you wish. In all that she is in my heart and he is in me :Until you wish. As in
"Until the king is in his seat", while the king is in his seat
"There you will be. There you will be changed, as it is "And your city will be", "And it will be open to
your cities and there you will be stirred up. As it is "The stirrer in the field" by Rabbi Balazs. There are many rabbis who teach the Agada and do not sit on the order of things, as I see that Solomon prophesied and spoke about the Exodus from Egypt and about the rabbis who were there. The giving of the Torah, the establishment of the tabernacle, the bringing of the land, the bringing of the chosen house, the exile in Babylon, and the bringing of a second house

Verse 8

The voice of my uncle. The one who is recorded returns to the beginnings. Like Adam who summarizes his words and returns and says: I did not tell you the beginning of the things. He began and said: "The king brought me into his chambers," and he did not tell you, and now he returns and says: This is what I said to you, that I would dwell before them in Egypt with a hard language. My uncle and my beloved, as it was: I would have been discouraged to say that the tide had turned until four hundred years had passed. ..which was said among the children, and: The voice of
my uncle, this one, comes before the end of summer, like one leaping over the mountains and leaping over the hills.

Verse 9

And like the deer's fawn. A black deer's fawn: Like my uncle to my flock. With the lightness of his running, who hastened to come to my flock, this one stands, etc. It is believed that I will sit in a stable for many days. And he knew that he was standing and looking down from the windows of heaven at my affliction, saying, "Behold, I have seen the affliction of my people." And he said,

Verse 10

"Answer. The tongue of the afflicted and the tongue of the oppressed cry aloud, and this is the house of the oppressed." And the Levites answered him, "And he said to me. By the
hands of Moses: "Arise, go. "I will bring you up out of the affliction of Egypt.

Verse 11

Drink cold. Translation cold equals cold :The diversion is over. There is no longer any trouble on the way.

Verse 12

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The warm days, when the trees are adorned with flowers, and the path-walkers are delighted to The feathers were seen on the ground. They came close.
see them.
:The time of the song is come. That the birds leave a song and the voice of the raven to the travelers of the paths and
the voice of the Torah. As he hears: Torahs and the sons of Jonah. The paths of the birds are like those who sing and chirp: In the days of Nissan

Verse 13

:The mummified fig tree is a feast. As he heard.
And the grapes are called Samdar. When the flower falls and the grapes are separated from each other and each grape is sold separately, it is
called Samdar. All this matter, according to his simplicity, is a tongue of temptation, which when a man desires his fiancée: to go after him at night, so she
did to my uncle: to answer my uncle. By the hands of
Moses
And he said unto me, Upon the hands of Aaron.
"Get up, hurry up," and a man asked his neighbor.
:For behold, the year is past. If four hundred years, I will leap to their feet, since the one who is born will laugh.
The flesh. Which is the fruit of the tree, it is gone and gone. As it is said, eighty-six years of hard labor have been cut off from you and gone to
them. From the time Miriam was born, the Egyptians made Israel work harder, and therefore Miriam was called by the name of Shemarum.

The stars were seen in the land. Moses and Aaron are prepared for you for all your needs: the time of the song has
come. You will be like those who say, "A song over the sea will bring you out of Egypt."
And the voice of the Torah. The voice of the great lion. Another thing: "The voice of the Torah": a voice whose time has come

:The time has come for the drunkards to come near, to gather together and to drink wine. The time of the wine-
drinkers is near. Another thing: The rich men who have gathered themselves together and have come before me: do good and smell a good
aroma. Arise, come to me. As Rabbi Yithara writes, "Rise
and go" to receive the Ten Commandments
:Another thing: The fig tree is a fig tree. These are the captives of Israel who were deceived by the three days of darkness.
Thus it is And the Samadra seagulls gave off a scent. Those who remained of them, made a return and were accepted.
required: in the Bible

Verse 14

Doves at the Feast of Tabernacles. This was said about the time when Pharaoh pursued them and overtook them in droves on the sea, and there
was no place to flee from them on the face of the sea, nor to turn away from the face of evil animals. Why were they like that time? The dove that fled
from the face of the netherworld, and was hid in the clefts of the rocks, and the wind was blowing in her. Gather before the mountains of the
netherworld, go forth, the mountains of the netherworld. The Holy One, blessed be He, said to her: "Puna, in the hour of trouble, 'Show me your face,'
the power of your deeds, for whom are you?
"'Hear me, O LORD.'" And the children of Israel cried unto the LORD,
In my feast. In my feast, and it is like a broken tongue, and it is like "they shall be gathered together and carried away". "And the land of Judah shall be as
Egypt is a wilderness". And when they are many, they are called feasts, and it is said: end of end, and it is said: "and they shall know the sign:"
from their midst
The ladder. Ishkaluis Balaaz. When they were hurrying to climb the hills and to dig the dust to the top: to raise the hill, they made the same ladders,
ladders, this one to the top of that one.
:In the secret of the stairs. Sometimes there are holes and holes where insects and birds can be found.

Verse 15

They seized us with their foxes. The Holy One heard their voice, He commanded the sea and washed them away. This is what is meant: "The foxes seized
us with their nightingales," the small ones with the great ones, for even the small ones are lovers of the vines, even the vines of Samadar, whose
grapes are thin. When a daughter of Israel gave birth to a son and he was a boy, the Egyptians ran to their homes and searched for the boys, and the
child was born, and he was a year old, and he was a boy of Israel, and they brought out boys from the house of the Egyptians, and the boy was a boy of
Egypt. Speaker, In the year of their
death. His torment is from a place of darkness there, and they will be torn and thrown into the fire. And why does he call them foxes? What is this
fox that looks back to flee, even the wolves that look back, Israel?
"That which is said, 'Raped before me'"
Q: Small trees. It is written as "Haser" and "Y" on a name that was separated from them by water, which was measured by the mouth of the place:

Verse 16

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My uncle is mine and I am his. He has fulfilled all his needs from me, and he has not commanded anything except me: "Keep the Passover, sanctify the firstfruits, make a tabernacle, offer burnt offerings," and he has not commanded anything else.
And not from other gods from him My name :And I am. All my needs
is: The shepherd. His flock is:
Among the roses. In a good and pleasant and beautiful pasture.

Verse 17

Until the day is over. Musa's call to the place of his right hand is: "My uncle is mine and I am his," until the time that the sun has caused and tanned me like the heat of the day and the man of the fire: the clock and
the shadows have fled. They have sinned with the calf, they have sinned with the feet. "And the shadows fled," the rights of the defenders: Against him, my joints against him
:Blood is yours, my uncle. He caused me to be scattered from me on the mountains, far from me. :Better. To speak a sick tongue and a far away tongue

Chapter 3

Verse 1

Israel on my bed at night. In my heart, I sat in darkness for thirty-eight years, which were:

"I have sought him, but have not found him." "For I will not go up near you," "For I am not near you."

Verse 2

"And Moses said, 'I will go up to the

Verse 3

:The watchmen. Moses and Aaron? Have you
seen him whom my soul loves? What do you find in his mouth?

Verse 4

:As long as I have passed from them. They are about to retire from me at the end of forty years.
:Until I came out. Which was with me in the days of Jehoshaphat thirty and one kings
I held him by the hand and did not let him go. I did not let him rest until he had brought him to the tabernacle of Shiloh, on the way to all this: that she had done to me.

Verse 5

:My oath is with you. It is death, while I am a stranger among you, where you
will live and from there you will be raised. My uncle's love for me is at the hands of temptation and incitement, to leave him and to return from him.
:Until you want. While your love for me is wanting

Verse 6

And the pillar of fire and the cloud went before me, when this offering came up out of the wilderness. When I walked in the wilderness and killed scorpions and ants and thorny snakes and scorpions to make a straight path, and there was a cloud and smoke and they saw them, it was death and they were terrified at my presence, and they said: "Who is this?" As the saying goes, "Great is this that rises from the wilderness, and like the smoke of the clouds.
Tall and upright as a fig tree."
:Mak Teret Mor. In the name of the cloud of incense that was from myrrh above the inner altar:
Rochel. The most fragrant incense of all kinds of incense
:Powder. Because they are crushed and crushed as fine as dust.

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Verse 7

:This is the bed of Solomon. The tent of meeting and the lamp that were carried in the wilderness
:Sixty men surround it. Sixty thousand surround it.
:From the mighty men of Israel. From the army, only the weakest among the ten and the rest over sixty

Verse 8

The bread of the Torah, and the priests who go around, and the merchants who go around the tabernacle, according A word from war.
to the order of their work.
A man is a thief. The instruments of his fornication are a message and a sign, which stand on the hand of the wicked and the curse that is not: he will
forget, and he will bring upon them troubles, and therefore he says: "They drank at the mountain of the wing:" Fear at night. Face
and they will lose their way

Verse 9

A tabernacle he made. This is the tent of meeting that was set up in the tabernacle of Shiloh, A tabernacle he made, eight pillars: for
glory

Verse 10

And they sat upon the coverlet, which was of gold: its covering. Its bed: its
seat of scarlet. This was the coverlet, which was covered and 'seated' on the pillars from pillar to pillar: its interior was paved.
The arrangement of the love-seat, the ark, the mercy seat, the cherubim, and the tablets of Israel, fearing
and fulfilling the holy of holies, is the Lord your God. :From the structures of Jerusalem.

Verse 11

Daughters of Zion. The children of Zion are in Meila, Beth-Phil, and Tzitzi.
With a crown that is their crown. A tent of meeting that is with curtains: blue and purple and scarlet yarn. Eleazar in Rabbi Yosei: Perhaps
you heard Rabbi Nechonia say: Rabbi Shimon ben Yochai asked Rabbi Me'abi what it meant: "A crown that is crowned by its mother"? He said:
A parable to the king who was the only daughter of a king and was loved by all. He did not move from his beloved until he called my daughter,
brother, who said, "Hear me, O daughter of my seer." He did not move from his beloved until he called my mother, until he called my
who said, "Open to me, my sister, my neighbor." He did not
"And who is it that hears me?" "And for me," it is written. Rabbi Shimon ben Yochai stood up It is said, "Bring my people near to me."
and kissed him on the head, etc.
And they accepted him. On the day of his anointing. On the day of the giving of the Torah, on which he was crowned king, this is
the eighth day of the fullness of the days, on which the tabernacle in the wilderness was established, and on the day of joy in his heart.

Chapter 4

Verse 1

And they offered upon it their sacrifices, and they ran :You are beautiful, my friend. Kilsan
Phinehas before me in the days of my wrath: until the day was fulfilled. For they sinned, and
Your eyes are like doves. Your beauty, your appearance, and your stature are like this dove that is in the midst of a pair of eyes, and when
you sinned, you gave them a place to suffer against me and my enemies: from that time on, you did not hide your face, but you spread
your
Yourwings, so you have fasted from your face to your hair, Like a herd of strong men. This is the fourth generation of the tribe of the bridegroom.
face is fair and bright as the morning, and your heart is as white as the gate of the mountains, and the gate of Israel is as bright as your
face: from the faces of your tents and your dwellings, even the empty ones within you are as Far away. And a voice that seems to be a church
fond of me as Jacob and his sons who have fled. To go down from Mount Gilead when Laban was there. And this is the language of the
Midrash in the land of Gilead. Another thing: As they fought against Midian beyond the Jordan, which is: Song of Songs

Distance. It is a common idiom, as most "distance" originally refers to something that is far away and protects against something else, as
in "and even the stars will seal it," "the land is still fragrant," "the distance is foggy." And "from a distance" is the word: "which is from
within the words "from a distance". Therefore, it is said "from a distance"

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You have closed your mouth. The tongue is a narrow gate that will not open to escape, and this is the net and the fetters. And do not let your fast be interpreted as a fast, for the Lord is from the root of the womb, for there it is, and it is the male's work, just as the Lord of the Sabbath is, when He gives birth to a female, it A lump when it is drawn to the Lord to act in its feminine form, or to the Lord to act in its masculine form shall is from the womb, as it is "a feast, a new moon, and a Sabbath," and so it is when the moon comes. In place of the first, remember, "You offer a burnt offering on the Sabbath day." And the Sabbath of your fast, which is a fast, is For the male or female, the Lord will pour out the blood of the Lord, and the name of the one who is bound will be called the fast. And when he rises to give it to him and says, "His blood, his blood, his blood." His shame, his shame, like the color of a veil, he will pour it out, saying, "His blood, his blood." And this: Tsama, Tsamatu :Erwatha.
of its That they slipped. That they were stripped. A mountain of dead flesh. When the cattle came down from the river, the river was found stripped skin: and a man from them

Verse 2

:You are like a herd of cattle, etc. Even this is a woman's evil tongue.
And the order of the flock of sheep is clear from the hair of your sheep. Fine and white and arranged on the siddur, like a scythe, cut for a wise shepherd and worthy to shine with scythes, which make them instruments of the night. In the scythe and the minyan. The wool will be torn, and they will be washed from day to day. And they keep them from the time of the day of the Lord: for they are afraid. The tongue is dead. "There is no dead in my flesh," as the saying goes: The foolishness of the Intrigue of Balaam And the voice of the Lord said, "They have despised the name of the mighty men of Israel, And it is a shame. There is no one there. the Corinthians, and their enemies have devoured them in their mouths all around them. And their mountains are far from the spoil of Israel, and from where they have gone in flight." And this is what Caleb said about the twenty thousand men who were commanded to attack the cities, that not one of them was spared from the cities, that it was said, "And not one of them was spared." Midian in the book of Ketesh and Minyan, that they did not have the title and that they did not even spare the plunder, which is testified by And even on the thought of the heart they brought them as plunder. "And they took all the spoil and brought it to Moses and to Eleazar the priest, etc." And not one of them escaped: not a single cow or a single donkey.

Verse 3

, Like the second thread, your lips are like a thread. It is fitting to secure and protect their security, just as the spies did to the prostitute's house.
:They said to him, "The hope of the second thread, etc.", and kept their confidence.
who And your speech. Your speech, and your mountains, is the verse "Those who speak in you are in the presence of the Kiryot", "Then those fear the Lord will speak." Perleditz Balaaz
Rakath. It is the high face that reads the Poems of Balazs in the name of the eye, and in the language of Gamara, it is read by the novels of Dafi. And it resembles a pelach, half a pomegranate on the outside, which is red and rosy. The mountains of Calos and Had Gama have spread their multitudes: empty spaces within them are filled with pomegranate blossoms. :Benefits of a woman. :From afar to your marriage. From within to your bonds.

Verse 4

And the name "Jeddah" means "the Tower of David," which is the Like the great David of Tzovarech. Standing upright, fearless. stronghold of Zion, which is a strong, powerful, and fortified place. Likewise, "Zo'arech" means "the place of the gazelle," which was the stronghold and fortress of Israel. And the great sign is "built for healing," built for healing, for all to be absorbed in it, to learn its forms and to be able to control its structure. And it is written: "From the beasts of the earth," and "in the" folds of his hair, "in the" tarmites, "in the" tabernacle, "the shield is hung on its branches. Thus the soldiers are to hang their shields and their signs in the places of the high places, signs. The gatherings that are left In the beasts of the half, as it is said: "The half shall be cut off from the fullness of the signs," and it is similar to what is said, the thousand of the shield is like the branch of the gazing, from which the commandment shall come forth, that the Torah is a shield for Israel. For a thousand generations "The shield of the sword, on the name of "the word of the sword, all the signs of the men. Note that the disciples are called by the name of the halflings and the signers, as it is said: "As the halflings in the hand of a man are like the sons of the youth. Blessed is the man who fills his basket with them.

Verse 5

:Your two sisters. Those who suckle you, these are Moses and Aaron.
The way a woman gives birth to twins. Thus they are two equal, as heavy as two stones, the twins of a woman. This is how it is. Another thing: "Two swords" on the name of the tablets "Tamevei Saviya" which are one side by one, and five words on this and five on that side, one word as opposed to another word: "We" as opposed to "You shall not kill", which means that whoever kills is desecrating the blood of the Holy One, blessed be He. "It shall not be unto thee" as opposed to "he shall not take a stranger. "Thou shalt not commit adultery," which is the harlot after the work of a sea star, the way of a woman who commits adultery under another woman.
"Tishah" as opposed to "Thou shalt not steal," which means that the thief will end up swearing falsely. "Zachor" as opposed to "Thou shalt not harm," which means that the desecrator

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The Sabbath is from a friend who lied in his creation, saying that it was not a Sabbath in the beginning. "Honor" as opposed to "do not covet", that the covetous one will end up having a son who is easy for him and honorable to me, whose fathers are not the wicked. Shepherd them in roses and guide them on a comfortable and straight path.

Verse 6

:Until the day is over. Until the heat spreads.
:And the shadows fled. It was a time of burning and heat of the day, I will save you and make you a surety for the day. It is the sun, and it is "to the spirit of the day," and it is "for the day is come, burning as an oven." And from the day's beginning it is said, "Come to me to Mount Moriah," in the home of the worlds. In the beginning of many. As if to say: "When you are cleansed and rested, I will remove you from this dwelling place and flee from my presence in the days of my wrath before me, and from that day you will not be among me," and I will dwell there and choose for myself the sea of Moriah, in the home of the worlds. And there "you will be beautiful." .. :All your sacrifices

Verse 7

Verse 8

:I am from all the heart. When you have discovered this heart, you will discover me, for I was with you in the days of exile, I am from the heart of my return. And when you return from exile, I will return with you, and even with all this heartache, you will come with me, in your affliction, and it is not written, "You will come with me to the land of Egypt," saying from here I have gone, "from here you will come you come here, I will be with you in everything you go out and come in. And you will understand what reward your work has brought you from the beginning of my days, from the beginning of my faith. In the midst of your life, I will show you the faith that you have believed in me: I will follow you in the wilderness, and your help and your shelter will be upon me, and I will make you see the tooth and the horn that are the torments of lions, the scythe and the thorn. Another thing: "From the beginning of Amana", is a mountain in Israel and its name is Amana, and in the Mishnah language it is called Torei Amnon, and the mountain of the river of which it is said, "From the great sea the mountain of the river will be given to you." And when the On the northern border of the country They gather and gather there, they watch over Israel and the land of Israel, and they rejoice and say, "Glory be to God." So from there, and they see the border of the land: "It will be said: 'My people are from the beginning of faith.'"

Verse 9

:My heart. You drew my heart to you with one look in your eyes. There are many good qualities in you, but if you had not had one of them, I would have loved you more, and all that dwells in you, and therefore: "In one is the greatest of your troubles," in one of the many complexities of your beautiful ornaments. They are the ornaments of the covenant that Israel is famous for. Another thing: "One was Anakim", one of your ancestors, he is: "One was" from the waters of Hadad, and this is Abraham who was called Anakim: "The great Adam among the Anakims

Verse 10

What a beautiful place, my friend. Every place that I have seen there is beautiful in my eyes: Gilgal, Shiloh, Nob and Gibeon, and the house of the world. It is the one that the Babylonians founded: "Manoah and Shaar and Udidim." "Manoah", this is: Jerusalem. "And the Lord will be with you," a place promised to be the dwelling place of Israel.
: And the smell of your oil. Good name

Verse 11

:Nopeth. :Sweetness
shall flow from thy lips. The taste of Torah and the fragrance of thy garments. The commandments of the virtues that are practiced in thy garments: tzitzit, tekhelets, in the garments of this house, it is forbidden to wear: Shaatnez

Verse 12

:Gan Naul. For the name of the children of Israel who have no escapes in the forests of Gal Naul.
It can be interpreted in the Ma'an language as "high gates". And it can be interpreted in the Sha'ar language, and it is: "In the Aramaic language, in the Talmud: "Troku Gali"

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Verse 13

The land is called the house of the messengers, and your servants will drink it continually. And the field of the house of Baal will beautify your servants.
The land of the right hand. And there is the dry land, your servants, the mountains of Hen, are full of all goodness, like an orchard of pomegranates.
And this is what is meant: The little ones in Israel are like a garden of pomegranates, doing good.
:Peace with the stars. They are of the heavenly kind.

Verse 14

Verse 15

The fountain of the water is like them. And a word of praise: A source of gardens. All this is based on "your life", and is classified
On the name: the pure waters of Shebna, the waters of Israel.
:And liquids from Lebanon. From a place of purity, without the impurity of clay.

Verse 16

The people of the north and the people of Yemen. After your fragrance has spread to me and I have seen your dwellings, I will command the winds of the north and the south to blow on your garden, to carry your pleasant aroma far and wide, and to make it resound: because the exiles of Israel will be gathered together, and all the nations bring them as offerings to Jerusalem, And in the days of the building and Israel will answer: "My uncle will come to his garden," where you are, there is everything: there Gathered there for meetings and rituals,

Chapter 5

Verse 1

"Come to me. On the days of homeschooling."
I have heard. I have heard, and it is to the tongue of the Mishnah: "When the light is full and they are silent," and even to the tongue of the Mikra it is read, "And they shall light it all, and it shall be said in the name of the incense, that they shall burn the incense of the one who is the Lord on the outer altar, passing through the way." And it was accepted, and it is a thing that is not customary for generations. And therefore he said: "I have eaten my forest with my filth." Yesh filth is a filth that grows in the fields, as the subject of which he said: "In the forest of the filth." And "filth" is in the Hebrew language, I think it is more like "and it will be eaten in the end," and it is equal to filth. And they cut off the wood and throw it away. And "I have eaten my city with my flock," I have eaten the cane with the flock, the one who is not seen with the one who is seen, the incense of a sacrifice, and therefore my city is the sin that the priests have offered, and there is no sin of a relative of a sacrifice, and I accept it: in the day
:I drank wine. They are the ones who drank.
And they were filled with milk. :With my milk. They
drank :They ate it. In the tent of meeting, Aaron and his sons, and in the house of the priests, all of them
Israel, those who eat the flesh of the sacrifice of the peace offerings, which they offer at the dedication of the altar, drink and be drunk with drunkenness.

Verse 2

the Sleep. When I was at peace and quiet in the first house, I was discouraged from the work of the Holy One. Blessed is He who sleeps: and you have I fallen asleep.
It is necessary in the psalm: And in my heart is a mountain. This is the Holy One, blessed be He.
You and my portion are a mountain to keep me and to be good to me: And in my heart is a mountain. The Holy One, blessed be He, is the image of my heart: The voice of my uncle is pressing. He sent His light upon the prophets, and He warned them of the evil of the day, and He sent me to remove it from above. :Open to me. Do not make my
head full of dew. For the tongue of a man who knocks at the door of his beloved at night. It is said: "In the path of your servant, come to me at night, in the hour of dew or of rain." And he said: "My head is full of a talisman" that I am full of the will and rest of the spirit of Abraham your father, who guaranteed me his deeds as a talisman, and I have come to you with a plea for blessings and peace: the reward of good deeds is there, my return to me,
my commandments are like the night sprays. Even in my hands are many groups of Pharaohs to prevent me from leaving and from pursuing. "Tal" is for the tongue of Nahat

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Night sprays. Night sprays that are troublesome and tiring. "Rashisei" is a translation of "Ravivim", "Vechirvim on the grass," "Vechirsi'ei Malkosha" are the hairs of the head that are pierced together, which are read as "Flutsil"sh. And when the one who holds the place reads with a long and heavy tongue, he holds the head and the neck, which is the way to hold In the gate and in the beggar's house. And the horseman "Tal and the night sprays" both of them

Sissy It is better to pay for easy commandments that are easy to do, than to pay for hard commandments that are difficult, like a burden. :night

Verse 3

I have gone astray. As I said, it is better to teach others ways; I do not dare to return to you again, as it is said, "And from that time on he went as a censer to the kingdom of heaven, etc." that these ways are right in their eyes. And the saying, "I have washed my feet, I have washed my feet," is the tongue of the adulterous woman who does not want to open the door to her husband, and the tongue of the one who opened the door, and the saying, "I am asleep, my uncle's voice is quiet," is the end of the tongue of the fallen woman. The tongue beats on the tongue at bedtime: at night

Verse 4

My uncle stretched out his hand from the fire. From the shadow of the valley, and I saw his hand, and he poured out upon me the treasure from my heart to return: to love him and to open his

Verse 5

Myrrh dripped. As if to say, in the heart of peace and soul there is a desire, like a garland of its own: to love a woman with a good smell : A smell passes. A smell passes and spreads to all sides.

I got up to open the door for my uncle and my hand.

Verse 6

Your lips, on the name and secret of me, as "those of your lips are hidden", my secret and my secret the hidden. Hide and cover me from heat of shame that rises in me "My soul shall go forth in his mouth." Who said, "I will not come into your house, for from the beginning you have not opened it."

Verse 7

"Bikashtihu et al.: The watchmen who surround the city have found me. And the thieves who walk by night have made me a victim. They have wounded me with a wound. Every wound, the tongue of my sword is like a sword, Neb. "Belaaz is my thin throat. The one who is humble and humbles himself is upon me, and all the matter is with the tongue of the young woman who is in consultation with me, and this is the echo of the echo. The husband of her youth and her request.

My uncle extended his hand from the window. When I said, "I have washed my feet, and will not open to you, and will not turn from you:" The worship in of the idols that I have chosen was revived the days of Ahaz, and the army of the king of Aram was brought against him, "and they struck him and he sat down with his hand. And he saw: "From his right hand he carried away a great captivity, etc. And he killed Pekah The son of Remaliah in Judah was a hundred and twenty thousand on one day. And he returned with all his heart to seek the Holy One, blessed be He, and all his generation Hezekiah his companions were with him. And even to the seventh month, and not a single generation arose in Israel, as they died, as it is explained in the passage: "They searched from Medan to the people of the land, from Geba to Antioch, and they found neither man nor woman who did not walk in the way of righteousness and purity." And he said: "And my hands were dipped in myrrh, etc." Even Josiah said of him, "And like him, he did not withdraw his hand from the fire before his face, king," because he saw the calamities that had come upon Manasseh and upon Amon, to fulfill: "That "And with me they have opened my doors to my uncles and my uncles, a long way off. His decree has not been annulled, which was spoken by Hezekiah, "Behold, the days are coming, and all that is in your house will be taken away, etc." "And of the sons that thou shalt beget" were Daniel, Hananiah, Mishael, and Azariah; and even in his despair at the hands of Chaldea the prophet, "Behold, I will bring evil upon this place, and upon its inhabitants, etc.", and it is said, "And there was no king like him before him, etc." Yet the Lord did not turn away from the wrath of the great king, If you with which his anger was kindled against Judah because of all the abominations with which Manasseh had done evil. And the Lord said, and I are the ones who hate this city "'Judah is a captive from before me, as my servant Israel has gone forth from me in his word, saying this thing.'" :My soul shall go forth by his word. And not his ways. And yet you will say, "And did not Jeremiah stand and prophesy in the days of Jehoiakim and ÿÿÿÿÿÿÿÿÿÿÿÿÿÿ his righteous ones, 'Return to me, and I will restore you'", not to nullify the decree, but to ease the burden of Pharaoh and to prepare: their kingdoms upon their return from exile, to plant them from nowhere, to plant them from nowhere, and to build them from nowhere Horace

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:The guards found me. Nebuchadnezzar and his troops: Those
surrounding the city. To avenge the vengeance of the place:
They carried the thin ones. The temple of the
sanctuary, the keepers of the walls. Even the ministering angels who were guarding its walls, as it is said, "Upon your walls:" 'Jerusalem'
and so on," they burned the light in it, as it is said, "From on high he sent down fire and so on."

Verse 8

I swear to you. This is the death of Nebuchadnezzar's men, whom you saw Hananiah, Mishael, and Azariah, who were mighty men of valor, and Daniel, whom the lions had put in the dens of the priests, and the generation of Mordecai, in the days of Haman.

There you will find my uncle. To come to the Day of Judgment, it is difficult for you to testify against me, as it is said, "They will give their witnesses and be justified."
What will you say? That they may testify against me that in the way of my love I have put you in severe afflictions among you.
Nebuchadnezzar will come and testify, Eliphaz will come and blow the trumpet, and all my prophets will die, and they will testify against me that I have fulfilled the Torah.

Verse 9

What is your uncle? So is the death of Israel, "Who is your God among all the gods that you have?" Burned and crucified on it: You have sworn to it. To testify to your love

Verse 10

"Uncle Tzach. Laban, as he is called "Tzach from the milk"
is: According to his description, Bacillus novi is a white man, and his face And Edom. Apharesh is the beginning of the whole matter.
admonitions
The standard bearer of many armies, many are his armies. The multitude of the multitude is very great, as it is said: A flag of many colors.
"Many as the flower of the field shall we cut off."

Verse 11

His head. It shines like gold. It is the tongue of kings who treasure it in their treasures, and it is said: "The best of the good is the good of the good,"
and it is said: "And they shall walk in my words with confidence," and it is said: "And they shall be sick of the good of the good."
:Their commandments are hanging. To the tongue of the Levites, Pendelweiss, Balazs
:Black as a raven. All these are destined for the chosen one.

Verse 12

His eyes are like doves on the watercourses. His eyes on the watercourses are beautiful like the eyes of doves. The watercourses are Arabs for a sight, and the chosen ones are brought out there to rule. And therefore the psalmist says: My uncle's eyes, when he looks on the watercourses, are like the eyes of doves.
: Washes. My uncle's eyes are in milk.
They sit on a mound. All this is for a new tongue. They do not wander about much, nor do they sink, but they sit on a mound, their own wall. (Other books: The eye by the wall.) The
According to the echo, it is a lie. subject is one and the same.
To speak every word that is capable of filling a void, it is like a sitting room, like "stones from the sea", "and you will fill it with it:" From the word of the stone

Verse 13

:His life is like a perfume. Where great perfumes of spices come from.
:Growers of herbs. Growers of herbs, growers of herbs that are cultivated by a pharmacist.

Verse 14

:Golden rollers. Golden wings
A precious stone is called a fuller's stone: from the city of Tarshish. Every tongue is a stone: a tooth.
The tongue is "fat, its taste". A group of animals is called a tooth from the Lord: a tooth. The strength of
an elephant

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And you will be restored. :Made of sapphires. Decorated and set with sapphires, to say "and you will be amazed", translated

Verse 15

:Shokuyu. Like six hundred pillars of brass on gold bases
Six pillars. Six pillars, and his companion in the Book of Esther, "On silver cylinders and six pillars." And he saw him: His height was like the cedars of Lebanon: He was chosen among
the sons, like a cedar among the trees of Shaar.

Verse 16

:Wait for the sweets. His words are Arabs
This is my uncle. This is the blood of my uncle and this is the blood of my neighbor, and above all these I have become sick for his love. And the echo of my heart is: The Holy One is blessed, so is
he for the forgiveness of my sins. And Laban, when she appeared in Sinai, appeared as the beard of Moreh, a teacher Uncle Tzach. And Laban.
of terror, to judge, "with her shame as white snow, and the hair of her head as clean as a clean camel:" and
now on his sabbath: "and Adam. To be a prey to his enemies, as it is said, "From Adam's knowledge to clothe
:A banner of many. Many soldiers surround him, his head is like a golden
plate. The beginning of his words shines like a golden plate, and then he says, "Open your mouth, O Jair." Open: "We are the Lord your God"; The first thing that begins is that the king of kings judges them, and then he cuts them: his cuttings are on them: his commandments are like a tree.
On every thorn and thorn
are the branches of the trees of the fields.
Black as a raven. For there was a black fire written before him, on the backs of a brick fire. Another thing: "His commandments are hanging down"
When seen on the sea, it looked like a man fighting bravely
His eyes are like doves on the watercourses. Like doves whose eyes look to their nests, so are his eyes on the synagogues and the houses of the sermons, where the Torah is poured out into the water.
When they sit in judgment, they seek justice, to vindicate the righteous, to give him his due: and when they Bathing in milk.
condemn the wicked, to bring his way upon his own head.
They sit on the fullness. On the fullness of the world. Wandering throughout the land, seeing good and evil. Another thing: The disciples of the wise, to whom the Holy One of God gives eyes to illuminate the world, just as their eyes illuminate Adam. As doves wander from place to place seeking food, so they wander from the school of the wise to the house of the school of the wise, seeking the taste of Torah: by the streams of water. by the houses of the schools, which are the wellsprings of the water of Torah.

He who reads with his eyes and his tongue is a woman, he said, "Washers," a woman's tongue. They anoint their according to Bathing in milk.
faces with the milk of the Torah and mix its mysteries and its mysteries sit on the altar. They sit talking on their
wheels. Another thing: His "eyes" are his eyes, the Torah's passages and passages, "like doves" that are beautiful in their gait; "on the banks of the waters" in the Midrash, "washed in milk" (Mitzvah) as pure as milk, as I have interpreted for his life. The words of Mount Sinai, which showed them its beautiful faces and its rose-colored judgments. Words spoken in the Tent of Meeting,
which are for the satisfaction and for the atonement and for a sweet aroma: Torah: sin and guilt and offering
and iniquity and peace: His hands. The tablets which he gave from his right hand, and the work of his hands, what is this?

"And many are scattered." Rabbi Yehoshua of Galilee said, "Golden scrolls." These are the words in which it is said: "Those who are more beautiful than gold are rolled up." Another thing: On the name of Nehemiah: "He did miracles. They were of Senphirinon and they were: who rolled yyyyy
away good things for the world: from the
people of Tarshish. He destroyed the ten words of Tariag, and ten teeth fell out of his eyes.
This is the law of the priests given at the fifth day of the month, as with the other days which are given: At the middle of the body

A toothpick made of sapphires. It looks like a piece of toothpick, and it has many precise cuts: equal and opposite, light and dark.

Water of lime on the adne of Paz. Rabbi Elazar the Kafar said: "This pillar is a pillar that has a crown for a pillar and a base for a pillar." Rabbi Shmuel bar Gada said: The horses of the Sabbath should have a crown for their head and a base for their tail, and a crown for their front and back, like the horses of the Sabbath and the Jubilee, "And how shall they sell it from a seller," to show you how hard the dust of the Sabbath is. Seventh, you will see in the Massah of Saka and Arakhin, and as "The Lord will command... a man over the congregation", "Command... my sacrifices for my bread".
Until you command me over my children, command them: "'Upon me! And so it is. Therefore it is said: "The market of the pillars of six hundred sadim and
His appearance is like a lotus. He who is wise and discerning in his words is found in them, fragrant and delightful. Like a forest that delights the heart, so the words of the Torah, who meditate on them, constantly renew their flavors.
And to strengthen and to lift up: chosen. Chosen, like the choice timbers for building

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They are waiting for the sweet. His words are Arabs. "And you shall not give a soul in your flesh, I am the Lord," the faithful one who will pay them and make them a reward. Is there a sweeter palate than this? Do not be stingy with yourselves and receive a reward! "And when the wicked turneth from his wickedness, he shall live: if he doeth judgment and righteousness unto them, he shall live." The sins of those who think they are righteous are theirs. Yes, the sweetness of this is sweet.

Chapter 6

Verse 1

Ana, your uncle has gone. The death of Israel is a cause of sorrow and lamentation, "Anana, your uncle has gone? Why has he left you?" The widow was left, and her
spirit rested on the board, and they gave the bricks of the house, and Ana began to turn her face toward her uncle. When he returned and they said to him: "Where is your uncle?" If he returns, he will ask you for your money, as for the purpose of building, so that the children of the exile will build the temple, etc., and they will come to that which is said, "And the children of Judah and Benjamin will hear, as they are required of their God, etc." And you have set them up for evil, like the Babylonian exile, etc., who were built with you to bring them back from the kingdom. And they are returning.

Verse 2

My uncle will go down to his garden. He will command us to build his temple and he will be there with us.
:To the perfumers. The place of incense is the incense burner.
To the shepherds in the gardens. And Od Yarod went down to the shepherds of the flock in the gardens, where those who had not returned from the exile were scattered: the ministry of His tabernacle was over them in the synagogues and in the synagogues.
And to gather roses. He who hears and answers, he speaks in his law, to gather the fruit of their lives, and to write them in the book of remembrance of those who fear the Lord, etc." And what do you say to those who seek his name before him, as it is said, "Then he spoke and his heart spoke, "I am to my uncle," and not to them. And you will not understand his meaning, as it is said, "You have no portion, nor righteousness, nor remembrance in Jerusalem."

Verse 3

:The shepherd among the roses. The shepherd feeds his flock in a comfortable and good pasture.

Verse 4

As you wish. And the Holy One, blessed be He, has said on this, "You are my shepherd," when you wish. Thus it is required in the Book of Psalms. You are beautiful, my beloved.
:Noah. You are now as the first in Jerusalem and to bring them back from where they are like banners. Armies of angels. I will impose your fear on them that they will not fight: your kingdom, as it is said in Ezra

Verse 5

And her eyes are beautiful. And he said to him, "When I saw you, my heart was filled with pride and arrogance, and my spirit was hardened within me, and I could not restrain Turn your eyes away from me. Like a man whose fiancée loves and is pledged to him, "Turn your eyes away from me."
myself, for I was afraid. My heart was hardened, as it is written, "And they were afraid of labor and of death," "They were afraid of the Sabbath," Ishvara Balaz. And this is the same as this: Thus saith the Holy One. Baruch, in this new place I am able to return to you an ark and a covering: and many, who feared me at first, to show you a remnant until you have ascended to me: whose value is like the strength of the flock. In small and soft and thin ones, your net Yeshua Shebach Harabe

Verse 6

:Your two. Officers and heroes who surround you all for the good
Like a flock of sheep. This sheep is all holy: its wool for slaughter, its meat for sacrifice, its horns for trumpets, its tusks for flutes, its liver for harps, its skin for a yoke, but the wicked are like dogs that have no sense: behold, there is no peace.

Verse 7

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Verse 8

Sixty kings. Abraham and his descendants. The sons of Keturah were sixteen, Ishmael and his sons thirteen, Isaac and his sons three, the sons of Jacob twelve, the sons of Esau sixteen, in the words of the days, Mount Shemesh thirty. And if you say, Get out of them, you will prevent her from being a wife, Abraham from the tribe of Minyan.
And eighty thousand. Noah and his sons to Abraham. All the children of the people who came out of the ark, eighty thousand. And just as the queens, who are the wives of the king, will be more generous in their clothing than the soldiers, so Abraham and the descendants of Jerucha were great thinkers and were more generous in their calculations than all, as you will see. Hagar was the daughter of kings, she was the daughter of rulers, and she became a slave to him. And it is said, "To the depths of the earth, and to the sea

Verse 9

One is my dove. And among them is one who is my chosen one, a pure dove, who is in love with a man: a couple

To the synagogue. Many are divided into groups of midrash, all of whom are in their hearts to understand the One is for her mother.
Torah: on its foundation and on
its truth, it is good for its birth. Jacob saw that the bed was complete, without defect, and he acknowledged it and threw it in the place where it was said, "And Israel bowed down at the head of the bed."
:See, daughters. Israel is a garment of shame, and
what is her shame? And he will bless her.

Verse 10

to Who is this that is seen? Upon him? From the place of the height to the lowness is called the sight. Thus the house of the sanctuary is high above all: the lands of
Israel in the second house. In the beginning the river of Babylon in the plain of Judah was as black as the morning. The one who goes and shines a little, so they were and are now slaves to Persia and the Levant, and later they are anointed by the Hasmonean house and become kings. :And not a king, what are the banners? What are her heroes like the banners of kings? All this the Holy One, blessed be He, destroys and all the matter until now.
:Israel's Synagogue. "Jaffa, my flock, is like a river of water,"

Verse 11

:I went down to the garden of walnuts. This is also from the words of the Shekinah, behold, I came to the sanctuary of my two eyes, to you: to see among the vines. What good deeds have you done? I will see in you: the blossom of the
vine. Where will you flourish before the disciples of the wise, the scribes, and the wise?
Israel for a nut? What nut is this, the pomegranates are full of seeds. The keepers of the commandments are full of rights. Why are you like a tree, and you cannot tell what is inside it? It is full of wounds and scars. The wounds of Israel are cold and miserable in their deeds, and there are no disciples who are worthy of worship, and there are no food, so that they may be praised. Shiban, when you examine him carefully, you will find that his words are full of wisdom. And how many teachings are there among them? Death is death to the word: What a nut is this that falls into the mortar and there is nothing that can be taken from it, even Israel the exile to
:And they shall possess many kingdoms, and none of their works shall be able to withstand them.

Verse 12

Israel will say: "I did not know how to avoid the sin that I did not know, standing in my pride. You sat and I was defeated by the hatred of the Hasmoneans and the division that was great among the kings of the house of Hasmoneans, Hyrcanus and the treachery against me, from whose hand the kingdom was taken and made." And Aristobulus, until he was one of them, a Roman king, and a slave, and he said, "My soul has made me a chariot, to ride on me, a horse "My name is Rabati"

My soul has put me. I am in myself, as it is said, "And you will teach them about you, to the head."

Chapter 7

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Verse 1

"Return, return, the Shulammite. They say to me, "Return, return, from the place where I was taken."
:The Shulamite. Your faith is complete with him, my return, my return to him, and we
will trust in you. We will appoint from among you officers and rulers, as it is written, "And you shall trust in all the people." Thus did Rabbi
Yehuda teach, and he said, Tanhuma. Another thing: "And we will see you," God will see what is great to give you.
"What will you trust in the Shulamite?" How can you judge me, even if I am equal to you? The sick flags of the desert camps

Verse 2

What do your feet wear in shoes? They say to him, "We want you to look at our son in the dark path:" and think that they saw him in
you, in your youth, in your face.
:How beautiful are your moments. The top of the feet, the daughter of the generous
The curves of your thighs are like those of the sick. The group of Adai Zehav is called "The Sick of Them," Al-Hal"i in the Arab language. And
many of its members preached on the scythes of the gods that were made from the six days of the first creation, a day like this: "Thighs.
"Like the sick," to the tongue of a hawk, like the "heavenly man"
The hands of the Holy One are blessed, in the midst of the earth. Faithful as is the art. The stoning of the Holy One is the work of the hands of the
art. Blessed is Israel, who stons him from top to bottom. They begin from "his head, like a golden scepter" and descend and reach "his six-
pillared feet," as if they were willing to run to his will, to bring down his tabernacle from the highest to the lowest, and he is a coin that is
lowered from its base to its top: "How beautiful are your feet!" They are their feet, and their coin He came to dwell with you until "your head is
like Carmel" until

Verse 3

The basin of the morning is like a basin of clear water that is poured out in the morning. It is made of glass stones, a bullock's mouth, and it is
polished like a bullock's basin. And it is crushed, and its And in the Arab language it is called Sahar. Because the name of the
neighbors crush it Tabor is like this, it is not a matter of a woman's evil, like the highest calyx, according to which the highest is an aunt's calyx,
because of its deeds, saying: "It is a sin to be associated with our enemies." And a man was angry with Shem Lischat: The gazing gazelle
that sits in the tabor will not lack the water. He
will not drink from there, he wants to say, he will not be tired and will not stop from there, for the words of the Lord are in his belly a heap of
wheat.
That all the people will cry out to him like a kind of rose. A
fence and a wall of roses. But he had a low wall, and none of them broke through. He carried a plate of bread in his hand, his heart was filled
with a cake of bread and with the bread of his marriage. He came to Zackel, and said to him, "I have seen a Bow to the Lord. The bridegroom is born.
drop of blood like mustard seed." Hari turned his face to the other side. And no wasp will bite, nor will a scorpion sting him. He who goes along
the road will see the first fruits of the fig tree. He will stretch out his hand to take, the robbers will say, "He is a flower among the lilies," "They
are the owners'." He will stretch out his hand from the side :"

Verse 4

:Two brothers. Two tablets. Another thing: King and high priest

Verse 5

The temple and the altar, which are upright and high, and the gas chamber, too, must be strengthened there: "and protected" like a tusker

Your eyes. Like blessings that are in the calculation of the water, so are your eyes on the gate of many. Your wise men, when they sit in
the gates of Jerusalem, the city full of people, and are busy calculating times and fortunes, their wisdom and understanding in the eyes of the
people, are like the blessings of water. And it is also possible to interpret "Blessings in the reckoning" as "Doves" and to translate the meaning
of the second: "He who takes the Doves of Shubach, he will bring forth the first blessing." Covid: Balazs, may your heart be like the height of
Lebanon.
I cannot interpret it to the tongue of a nose, neither for a simple matter nor for a complex matter, for what is the meaning of a word that is so
great and so erect as a tower? And I say, "Aphek" to the tongue of the face, and this is what he says to the tongue of one, and he does not say
"Aphek", which on the surface is speaking of the essence of the cutting of faces, as the subject of what is said, "The cutting of their faces is an
answer to them." And you shall know that the mountains are covered with calabash and the valley of calabash is covered with calabash.
"Your laughter is strong for its height. "Your eyes are blessed with the thought of the Lord," and after them the morning. And therefore is death from
"All who come to your wickedness and to your deceit will perish, like the greatness of Lebanon."

Machine Translated by Google

A watchtower facing Damascus. I saw in the school this house of the forest of Lebanon that Solomon built, on which stood another watchtower: The watchtowers facing Damascus await the arrival of the gates of Jerusalem to And there were as many houses as there were in Damascus. Damascus, which will soon be extended to Damascus.

Verse 6

Your head is like Carmel. If you were to be crowned with a crown, as it is said in the Bible, "And all the peoples of the earth shall see that you are called by the name of the Lord, and they shall be afraid of your waters." The mountains are strong and awesome as the rock of the mountains, and Carmel is the head of the mountains: and you shall not be crowned with a crown. The braiding of your nun's hair is as beautiful as the braiding of scarlet. :And your head is thin. Because of the name that the king of Assyria has taken from Deleth on the top of the head: "Melech is forbidden to wear jewelry. The name of the place is related to the hangings, as it is said, "He will wear his gods on his head with jewelry. Kornetz Balaaz. Thus they read about the hangings of the regions that are tied with the belts. Another thing: "The king of Assyria is forbidden to be with the barahts." The Holy One, blessed be He, is bound by love, by the hardships, and by the hardships that you run before Him.

Verse 7

How beautiful and how pleasant you are. Then Calus detailed each member and every part, and said to each thing: "How beautiful" you are, "And how pleasant" to cling to you, honest love to delight in her.

Verse 8

This is your stature, like a fig. I saw your standing in the days of Nebuchadnezzar, when all the dead were terrified: and you fell down before the image, and you stood upright like a fig tree. This is for you as a day to suckle from them, like the water-pots that pour out water. Thus they And the sons of Ashkelon: Daniel, Hananiah, Mishael, and Azariah, who were have been instructed to suckle and to teach all that there is no fear as you fear. Until this point, their punishment is death, from there on the words of the Shekinah will go to the exiles of Israel in captivity: it is death.

Verse 9

And I will sanctify by your hands, as I said, I will go up in Tamar. I will be a fire among the soldiers of the army

And I will hold you and hold you fast. Winged scepters: I will hold his scepters. And now, I have made my words true, that I will not break my covenant after death, and the good and wise among you will We are friends. And it will be. stand firm in their faith to answer those who are deceived, that they may learn from these little ones: that they may be saved.

Verse 10

:And your laughter is like good wine. Shine in your reflections, that it may be like good wine, and go to my brothers and sisters, to the righteous. I am careful to answer those who stand in my faith, whose eyes are fixed on me: my uncle is a true lover, who is from the heart, and not deceitful, and who follows after me like good wine. Who is the one who keeps the lips of the dead. Even my fathers in the grave will rejoice in me and will rejoice over their inheritance. "Dobev" is a word of mouth, a word of mouth, and its foundation is a language of speech. And so is the answer. "I am to my uncle:" and he also longs for me

Verse 11

Verse 12

Then my uncle went out into the field. His elders preached to him in the wilderness: Thus says the Lord of Israel, the Lord of the world, do not judge me as the inhabitants of the cities of Kirjath, who are rich in plunder and plunder, but as the inhabitants of the villages, who are rich in food and drink, and who are in the midst of the wilderness.

And I will show you the sons of Esau that you have done good to them, and they will be unfaithful to you. She slept with the infidels. Come. :We will spend the night in the mountains.

Verse 13

Machine Translated by Google

:The dawn has come to the vineyards. Whether in the houses of the synagogues or in the
houses of the midrash: The vine blossoms are seen there. Whether in
the high places the door of the grove is opened. When the blossoms fade and the grapes ripen, it is the opening of the grove, and they have a likeness to the elders of the year: that they are close to enjoying themselves in the fear of the Torah.
And they are like pomegranates. When they are full of wisdom and the light that surrounds them falls. "They are full of wisdom", falls, they are full of wisdom: those who are full of wisdom and are seen as teachers
There I will give you my uncle. There I will show you my glory and my greatness, the praise of my sons and daughters.

Verse 14

The figs gave off a smell. The figs of the good and the bad figs, as it is said, "The Lord will show me and give me two figs of figs, one fig good and the other fig very bad: which you shall not eat." These are the descendants of Israel. Now both of them have given forth a fragrance, all seeking thy face: and at his doors all the prophets have spoken. In his hands is the reward of the many commandments.

:New things, even old ones. That writers have renewed the old ones that you wrote about me
Another thing: I wanted to show you that I was alive. :I have set my heart on you. For your name and for your service I have set my heart on you.

Chapter 8

Verse 1

Give me strength. Who will come to comfort me in the way that Joseph did to his brothers who had done evil to him, and it will be said in him: "And he will comfort them a who

I will find you outside and I will water you. I will find your prophets who speak in your name, and I will embrace them and heal them. I also know that "I "My love is this to me," for it is fitting that your beloved should turn back to return.

Verse 2

:To my mother's house. The house of the sanctuary
:Teach me. As you were accustomed to do in the tent of meeting: I
will give you drink of the wine of the potion.
:Mass. Sweet wine

Verse 3

"Those are under my head and body."

Verse 4

That I Israel is speaking with a mouth like a death, "Even through me" I have been with you all. Now you are sitting in a
am a burden in my exile. To you, my seven: "'With synagogue, receiving and deliberating, my uncle is strengthening me with his hands and he is mine.
you
:What will you stir up and what will you stir up? For it will not benefit you.

Verse 5

Who is this? The Holy One, blessed be He, is the judge of the assembly of Israel: “Who is this?” How great is this thought that has come up from the wilderness with all its good qualities! There she was immersed in the Torah and in the Shekinah, and her devotion to everything and her devotion to her exile were evident, clinging to her aunt. She clings to her
aunt, admitting that she was his friend and clinging to him. "Rafka" in the Arab language: Rifaqta, clinging under the lush foliage of your aunt. Thus she says to her aunt's
daughter: "Under the fragrant oil your breasts will be fragrant." Remember that at the foot of Mount Sinai I was anointed on the heads of fragrant oil, there "your breasts will be fragrant." And he was like a young woman who, at night, wakes her aunt while she is sleeping on the bed,
hugging her: "Your mother is your sister." They said to him, "The Holy One, blessed be He, is her mother." There you will be, "Go to
the land where I will come out." Come out: from me.
Your ropes. To the tongue of the ropes of a newborn. Your ropes. Let there be ropes from you like "my son"

Machine Translated by Google

Verse 6

am as :Set me as a seal. In the path of love, seal me upon your heart, that you may not forget me, and see: For I
strong as the death of love. The love with which I have loved you is like my death, which I have killed for you, and which
is poured out on me, is death in your path. "Envy" is a difficult place to ask for envy. The object of envy: Information from Balaaz, to
the tongue to seize the heart to take revenge, to take revenge
Blazing fire. Flames of fire, a strong force that comes from the fiery power of hell. The great prophet, who pointed to "flames",
taught us about the "fire" box that was attached to "flaming fire", saying "Fire of:"

Verse 7

Many waters cannot quench love. For they are like a flood, and a flood falls upon them, and they cannot be quenched.

:Many waters. Is death: and
rivers. Their princes and their kings
:They will not wash it away. By the hands of force and intimidation, and even by the hands of temptation and incitement.
:If a man would give all the wealth of his house for your love.
Israel despises Jabuz. All the holy ones, blessed be he, and the house of his judgment is a witness, whose tent is built, and whose
tent is built on its foundation: now

Verse 8

And he desired to be a man, and he was small: and Sister to us. In marriage, she is a sister and a friend.
the one who makes his strength smaller than all is death, as it is said: "Do not be bitter among you, etc.", who are small in strength.
"Sister. To speak of brotherhood. "These are the tears that no brother can mend.
And Shaddaim is not there. As it was said in the Exodus from Egypt, "Shaddaim is ready" in the time of the exile, but this "Shaddaim is
not there", still did not touch the time of the uncles: What shall we do to our brother?
On the day of her death, they will be gathered together, as it is said, "Go and gather them together:" from a nation

Verse 9

They will If she is a wall, then she will strengthen her faith and her fear, to be like a bronze wall that cannot be broken.
try: Therefore, he wants to say that she will not marry them and they will not bring her a daughter, and she will not be able to give
them the land of the holy city, and the land of the lions, and the land of the lions, and she will build a silver castle on it. She was a city of choice: and
the house of choice was
hers, and she was hers. The one who turned on her wheel, and the one who knocked on her door opened it, and she, there she opened it for them:
they were hers, they were hers, and she was theirs.
A cedar board is laid upon it. Women in its valley are branches of a rotten tree, and the burning of the fire of Israel says:
"We will be consumed." And you will sit down.

Verse 10

:I am brown. Strong in the love of my uncle
And my shields are like pillars. If the houses of the synagogues and the houses of the midrash who teach Israel the words of the
Torah: Then. In my words:
I will be in his eyes as a well of peace. As a well that finds peace and finds peace in the house of the widow.

Verse 11

"A vineyard was for Solomon. This is the assembly of Israel, of which it is said, "For the vineyard of the Lord of hosts is the house of Israel."
"Baal-e-Hamon. In Jerusalem, which is full of people and a great multitude:"Baal.
To the tongue of Mishor, as it is "Baal-e-Gad in the valley of Lebanon
He gave the vineyard to the ostriches. He delivered it into the hands of the cruel lords: Babylon, Media, Greece, and Edom. In the
Midrash, a song: The songs are from the thicket of the night ostriches, who are the kings of the
night. A man will bring in its fruit. All that they could gather from there: 3 for the baskets and the baskets and the baskets, all they gathered:
from them to the house within their houses

Verse 12

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Mine is before me. On the day of judgment, the Holy One will be in judgment, and He will say: "My hand, even over the hand of My mouth that I have given to them, Mine is it, and before Me is all that you have taken away from them, and it is not one: from Me is what you have taken from them." And they say

"The thousand of the money that we have collected from them, we will restore to you and give to them, to their leaders and their wise men," "as it is said, "Under And when they have gathered their fruits, they will reap the harvest. "And yet he will add more and more of his harvest." the bush, gold is hidden for the purveyors of its fruits. These are the disciples of the wise; and they shall be paid to the disciples of the wise." Wise, as it is said, and the word of the Lord. And he said to the Pharisees: "And when they shall be clean, "For they shall sit before the Lord, and there shall be a sacrifice" they shall be paid for "the sanctuary of Israel unto the Lord, and a fifth. And they shall be fruitful" as the law of the one who enjoys the sanctuary, which is paid to them by the horn: First "Their coming is a horn and a fifth, eight parts of a horn, and their coming is eight parts of a thousand."

Verse 13

Israel: "You are scattered in exile, grazing in the gardens of You sit in the gardens. The Holy One, blessed be He, says to the congregation others and sitting in the synagogues and in the synagogues."
Friends who listen to your voice. The angels of your ministry, your friends, the sons of God, your four corners, listen and come: to hear your voice in the synagogues.
Israel. And later the hearer. And later they will sanctify, as it is said, "A single lamb like the stars of the morning" to him: "Thus, "and all the sons of God will rejoice

Verse 14

"Run away, my uncle. From this exile and redeem him from among them."
And your tabernacle is established above the mountains of heaven. This is Mount Moriah, and And blood is shed for my sake. To hasten the rescue, the house: the sanctuary, which he built hastily in his days, Amen.